

# The Tri-Weekly Journal.

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NO. 44

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EDITORS.

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## CAMDEN, FRIDAY, JUNE 30.

With this issue, we close the publication of the tri-weekly paper, for the present—at least until mail facilities are resumed, that we may have an exchange, and be enabled to furnish our subscribers from the country promptly with the paper. From this date the *Weekly Journal* will be furnished to all those who have been taking the *Tri-Weekly*. Persons not desirous of continuing, will please call and settle their indebtedness—the same invitation is extended to all subscribers and others who may be in arrears. We have many names on our subscription book who have been always ashamed to present themselves for a receipt, and who have been receiving the regular issue of the *Journal & Confederate* for several years, and have never found it convenient to settle. We would be glad to have such delinquents pay up without delay. From this date our business will be conducted on the cash principle, or by special contract with approved parties.

Even there was a period in the history of the world, when statesmen and lawgivers had it in their power to confer upon themselves, their era, and their country, immortal blessings, honor and glory, and to build up an imperishable government of grandeur and power, that period is now dawned; and the opportunity is offered to the statesmen and authorities of the United States. Although the existence in a nation of separate and distinct political parties, peacefully struggling with each other from motives of virtuous emulation, has ever been recognized as in the highest degree necessary to the great interests of the people, yet the people of the United States have been unnaturally and unjustly divided and distracted for half a century over an element which was eventually the cause of the most terrible and agonizing war that history has to record; and has ceased only with the final and complete overthrow of that evil. The cause of this great bone of contention being dead and buried, it remains now to heal up the wound and convulsions it has caused in society and government; and to perfectly perpetuate the Union.

History has a record of a people being kept in a complete and perfect subjection long by force of arms. The elements of discord and dissension—of rebellion and revolution—may be kept smouldering in ruins for centuries; but a breath of awakened patriotism—a moment of sleeping or relaxed energies—the demise of a tyrant—has kindled the fires, long dormant, into terrible, vengeful, and often successful fury. We need not recall the instances fresh in all our recollections. The insolence—or a violation of diplomatic etiquette—of the mightiest monarch of earth—haughtily confident of impregnable power—insolence to a petty sultan—hastened, probably brought the combined armies of three of the greatest military powers, to the Crimea, and there administered a rebuke which has caused the ancient faith of the great PETER, and of CATHERINE II, to be openly and solemnly renounced, in the face of the world, by their lineage on the Russian throne; and the Turk now enjoys his religion without Moscovite meddling, and Europe and Asia breathe the more free. The Italians slept in submission till GARIBOLDI, with his unique red jacket, woke them to liberty again; and a Napoleon yet rules France, despite the grand coalition of the power of Europe in 1814 for a complete overthrow of the dynasty. History though it presents itself in never-ending, in those repetitions

full of wonders which may afford useful and profitable study.

Rogers says that a peasant's nod changed the fate of Europe; a president's wish may change the fate not only of America but of all future republics. A belle may be won by a casual compliment or a single gratification of her pride, when years of devotion and tomes of sentiment have been exhausted in vain. ARISTARCHUS taught BUCEPHALOS by showing him his shadow, when he had proved intractable under the whips of a hundred hands.

Herein may be a tradition with a moral for us. The South may wait but the shadow of herself before her; then with the gentleness of the hand that we read, stroked down the silken, silvery mane of the immortal horse, and we will yet have an immortality grander and more worthy than all other nations. Let UNION AND CONSTITUTION do the riding; the reins will always be held properly; and there will be no danger of flying the track! Give us what the Constitution, in its original purity intended; to be our own judges of our rights and our wrongs—to have the right to assemble in our sovereign capacities for the making of our laws—the free and inalienable right of life and liberty—the right to have and to bear arms—the right to hold property and to give title—and holding us properly amenable for the right use of these blessings.

Speak of us as we are—nothing extenuate nor set down aught in malice. Originally we had no malice with the North. We want none between us now. A few years of proper legislation, of proper acknowledgments, of proper kindnesses, and proper guarantees, and what has been engendered may pass away and be forgotten in future peace, in future prosperity and common interests. We will build a keystone of general amity, and the Union, and the American Republic will grow in wealth, in immensity, in grandeur and beauty, and in the sublimest virtues of law, morality and religion—looming up the greatest wonder of the world for all coming ages and all coming peoples.

But on the other hand, if the American statesmen reject this their opportunity, and fail to win the South back into the fold of complete amity and brotherhood again, by the wise and good means at their hands, who shall know, who shall depict the consequences? If we are to stand we must be united: divide and we fall; and the hope of the purest patriots and some of the best men that ever lived, will be gone forever. We cannot be united, if we are to be oppressed and insulted; we cannot be united if the spectre and memory of this war and its desolation are to be kept in our hearts; we cannot be united if our memories and those of our children are to be grievously and continuously goaded with wrongs and reproaches; we cannot be united if the burning embers of enmity, and the keen and poignant sense of injustice and misfortune, are not forever quenched. The way to accomplish it all is before us in the teachings of history. If the talent is to be buried in a napkin, the opportunity will be snatched away, and given to others having more; and the sacred rebuke may be given to us as a people—"Mine enemies would not that I should reign; bring them and slay them before me."

## [FOR THE CAMDEN JOURNAL.]

*Totidem nobis animæque manusque.*—VIRGIL.

"We have minds and hands, as well as others."

MR. EDITOR:—On asking one of our leading men the other day what he thought of the state and prospects of the country, he comforted me by the emphatic assertion, that we were an utterly ruined people, and he saw in the future no hope of a change for the better. Meeting an intimate friend a few days after, on whose judgement I had always placed great reliance, I consulted him on the same interesting subject. He echoed the spirit of the former reply by saying, that the land in which we live was no fit place to bring up a family in, and that he was longing to turn his back on it forever. Hearing often of the fair sex better comforted by a troubled mind than men, I next ven-

tured to question an estimable lady as to her opinion of "the situation." "O, I hope for the best," she said, "and do not mind our losses. In fact I am rather pleased with the prospects—all housekeepers are—of getting tidy, industrious, white servants. But then, it is very horrid, you know, to have Mr. ——— telling me twenty times a day that we are ruined forever."

Now is it not a pity that people who have nothing useful or encouraging to say, cannot hold their tongues? Why do they seek to infect others with their tormenting and paralyzing doubts and fears? Things are bad enough, without having funeral dirges chanted in our ears every hour, both in our houses and on our streets. We have all read in the fable how the querulous old man kept calling on death to come and relieve him, until at last, to his great surprise and alarm, death actually made his appearance. If we continue to cry out "ruin! ruin!" we surely will be ruined in our heart's content. For what is ruin? It is for a people to lose the power and hope of retrieving their condition, and these are surely lost when we can only wailing, and fret, and despair. Suppose a man falls to the bottom of a well. His condition for the time is exceedingly forlorn and, comfortless—this is undeniable. But does he only wring his hands, and sigh, and nervelessly remain where he is? Does he not rather seize the most immediate means of escape? Does he not grasp at any prospect of deliverance? In a word, does he not at once determine to get out whatever may be the difficulties, and does he not give his whole thoughts to that one object?

Did the whole welfare and greatness of seven millions of Southern people depend upon our owning a few negroes slaves? Or did it not rather depend on the intrinsic qualities and virtue of that people? If on the latter, these are not lost. We can build up our country again; and make it better, greater, and wiser than before. Are we not acting now like a miserable set of the merest theorists? We used to cant about our peculiar civilization, our indispensable products, our superior refinements, our high souled chivalry, our inimitable superiority to the world at large, and Yankees in particular; and lo, when the rough hand of war sweeps away slaves, we turn out to be, on our own admission, fit for nothing in the world. But says your next door neighbor, the legislation of the country will be directed to give the blacks undue advantages over the whites. This has not yet been proved; nor is it so intensely probable, that we must admit it. But supposing it so, cannot you, a white man, give the black man a clear start in any race for superiority, and yet gain on him, and beat him fairly and completely in the end? If not, blush to own yourself white. Brain has always governed muscle, ever since the world began, and it always will and must. The horse was compelled to ask the man's aid to defend him from his enemy, the stag, and then he found that he was unable to shake the man from his back. Things must return to their old currents. Horace told us long ago, that nature will prevail at last against all spasmodic and violent interferences, "natura expellas furca, tamen usque recurret." I am not in favor of petitions to President Johnson to obtain the privilege of suffrage for our colored population, but there is one petition, of a very different description, which I certainly feel an eagerness at present to sign, namely, that the Government would grant free and immediate exit from our borders to all hopeless, "ruined" people,—that they may depart in peace whithersoever it pleases them to go.—to Utopia probably, or to the moon—or (it is just possible), to form a choice colony in Brazil. Like the Grecian nobles with reference to the beautiful Helen, "After their departure, we shall have less trouble."

Speaking of colonies, as I have never yet heard a sensible scheme of one broached by any of our talkers, will you let me suggest my own? Let any number of Southern men, who have sense enough not to be ashamed or afraid of hard work of all sorts, mental and physical, form themselves into an association. Let

them send out a committee of judicious incumbers to select, and by purchase, grant, or donation to obtain valid title to a suitable tract or tract of land within the limits of the Southern States—my own choice would be Northern Alabama, or the adjoining portion of Tennessee, if enough land could be there procured; but the precise locality immaterial; let the region chosen fulfill the conditions of 1. healthfulness, 2. fertility, and 3. easiness of access. Let the members of the association remove their families and transfer all their pecuniary interests to this place, and there form themselves into a large and permanent community on these terms: 1. Mutual brotherhood; 2. The total exclusion of the colored race; 3. The highest attainable forms of agriculture, mechanics, and especially education; 4. The liberal encouragement of religion. Such a colony would present real inducements. Who will inaugurate it?

To return, as the French say, "*à nos montons*." I present the following little problem. Given, a country inhabited by two races, a superior and an inferior. The superior race not only outnumbering the inferior, and being likely to preponderate still further by immigration, but also having all possible advantages in the way of education, enterprise, the habit of command, the possession of whatever capital there is, and the proprietorship of the soil. By an extraordinary political convulsion the inferior race stands upon the doubtful blessing of emancipation. If the superior race continues true to itself, its powers, and its destiny, what will the result in four years be?—That this race will be better off, both intrinsically and relatively, than it was before. Such a result is the answer which some of us work out, but others, alas! their own.

Virgil's words which I have quoted above, deserve to be blazoned in gold before the eyes of all true Southerners now. We certainly have minds and hands, as well as other people, and we ought to use them. Let us not give way to humanly fears. We can take care of ourselves, if we will.

CINCINNATI.

## General Orders—No. 15.

The following General Order we clip from the N. Y. *Herald* of the 19th:

HEADQUARTERS MILITARY DISTRICT,  
LYNCHBURG, VA., May 31, 1865.

In order that freed people may more fully comprehend their position, and more clearly understand their duties and responsibilities as free men and women, the following information is published:

They have all the rights at present that free people of color have heretofore had in Virginia, and no more.

Husbands must labor for the support of their wives and families, sons for their parents, and brothers for their younger brothers and sisters.

Neither the freedmen, women or children have any right to remain on the plantation of their former master, unless employed by him, and whenever the freedman ceases to be a good and faithful laborer and refuses to work, the employer has the right to discharge him and eject his family from the premises, either by due course of law or by the military authorities.

The freed man must recognize his responsibility to live with and support his family; he must provide them with a house, food, clothing, and all in his power for their comfort; he must be responsible for their conduct; must compel his sons and daughters to perform such work as they are capable of; he is entitled to receive their wages and obliged to provide for their support.

In no case will the freedmen be allowed to run about at night from plantation to plantation, but all are urged to remain quietly at home on the plantation of their employers, and if necessary for the maintenance of good order,